

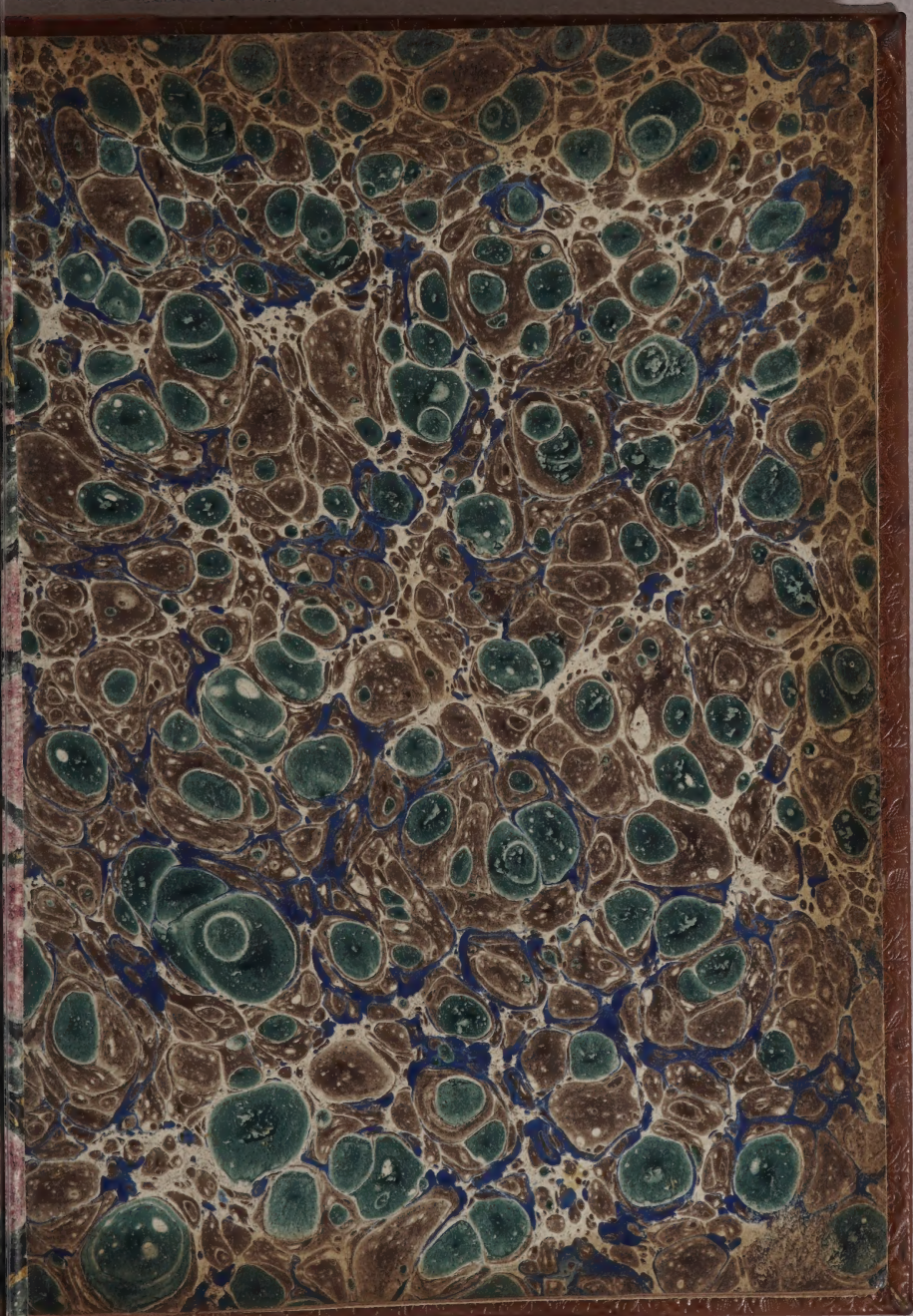


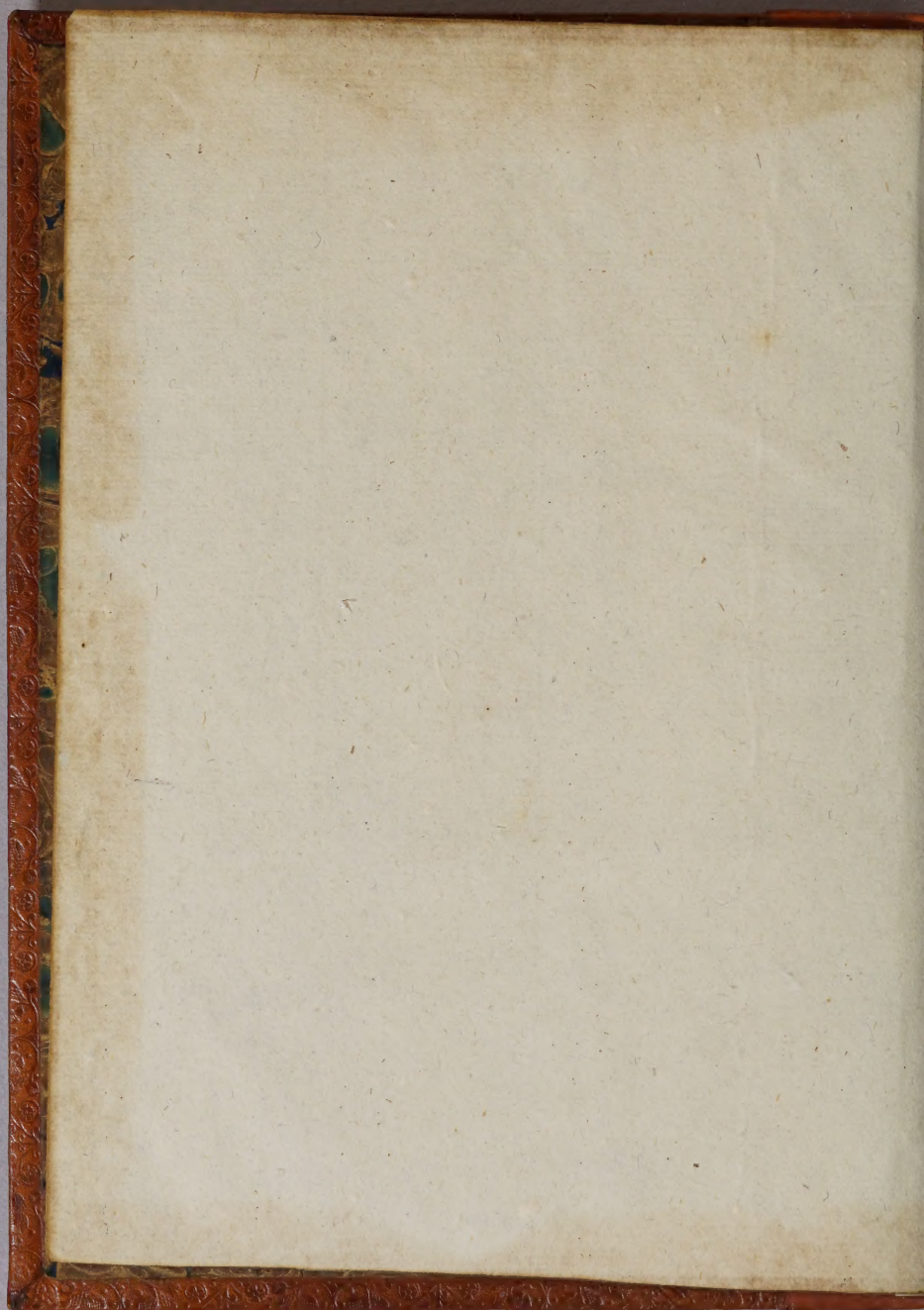


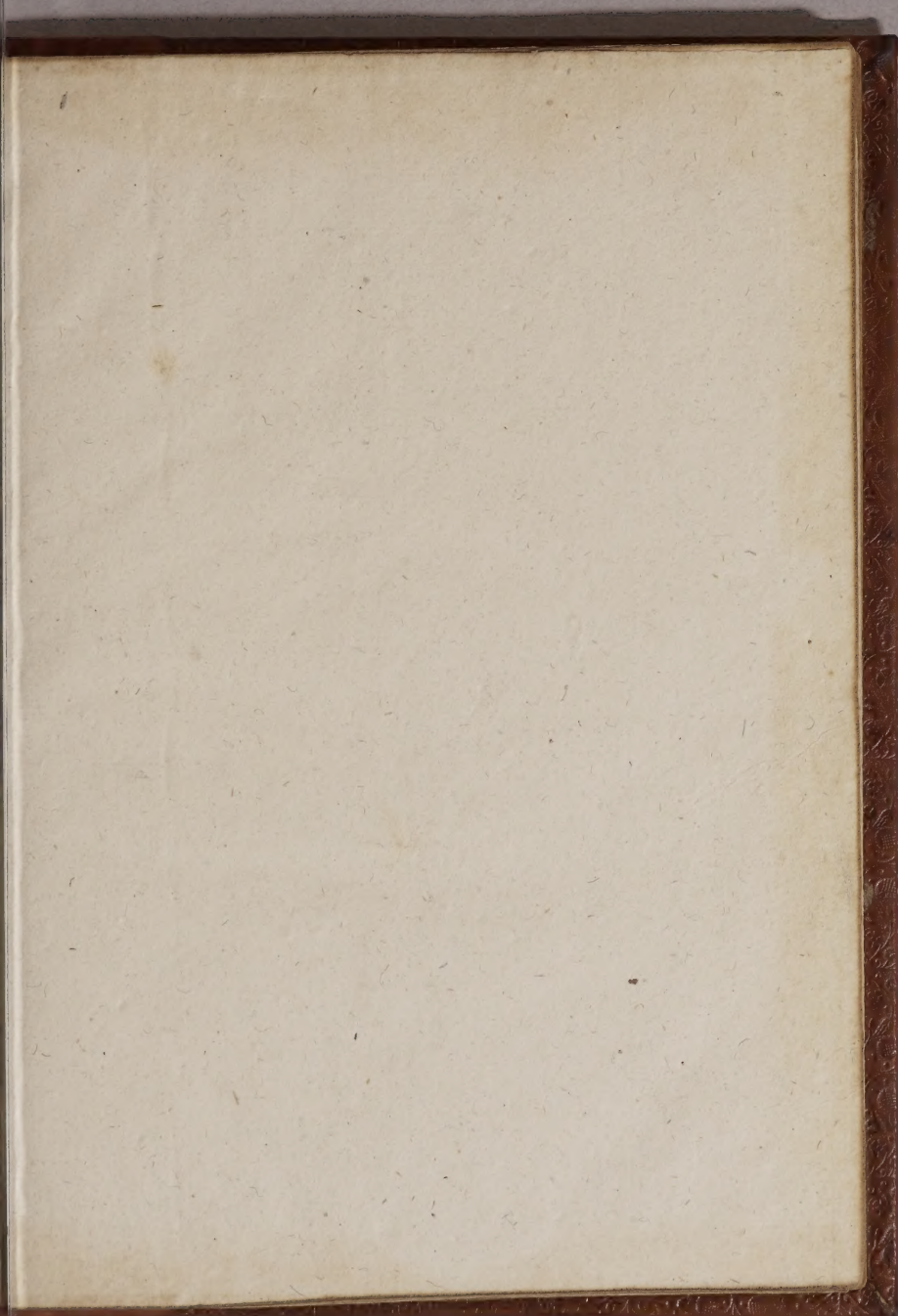
GAUDEO



John Carter Brown.







43:6

by Robert Gray

A GOOD SPEED to Virginia.

ESAY 42.4.

*He shall not faile nor be discouraged till he have
set iudgement in the earth, and the fles shall
wait for his law.*

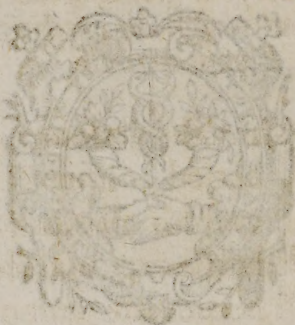


LONDON

Printed by FELIX KYNGSTON for William
Welbie, and are to be sold at his shop at the signe
of the Greyhound in Pauls Church-
yard. 1609.

A GOOD SPEED to Virginia.

Essay 42. 44.
He shall not fail nor be discouraged till he have
his ingagement in the earth and the flesh shall
wait for his law.



Printed by Felix Kyneston for William
Hobbs and are to be sold at his shop at the signe
The new Greyhound in Pauls Church-yard.
London. 1603.



JOHN CARTER BROWN

TO THE RIGHT
NOBLE AND HONO-
RABLE EARLES, BARONS
and Lords, and to the Right Worshipfull
Knights, Merchants and Gentlemen, Aduenturers
for the plantation of *Virginea*, all happie and
prosperous successe, which may either
augment your glorie, or increase
your wealth, or purchase
your eternitie.



Time the deuourer of his own
brood consumes both man
and his memorie. It is not
brasse nor marble that can
perpetuate immortalitie of
name vpon the earth. Many in the world
haue erected faire and goodly monuments,
whose memorie together with their monu-
ments is long since defaced and perished.
The name, memorie and actions of those
men doe only liue in the records of eterni-

The Epistle Dedicatorie.

tie, which haue emploied their best ende-
uours in such vertuous and honourable en-
terprises, as haue aduanced the glorie of
God, and inlarged the glorie and wealth of
their countrie. It is not the house of *Salomon*, called the Forrest of Lebanon, that
continues his name and memorie vpon the
earth at this day, but his wisdom, iustice,
magnificence and power, yet doe and for
euer shall eternize him. A right sure foun-
dation therefore haue you (my Lords and
the rest of the most worthie Aduenturers
for *Virginia*) laid for the immortalitie of
your names and memory, which, for the ad-
uancement of Gods glorie, the renowne of
his Maiestie, and the good of your Coun-
trie, haue vndertaken so honorable a pro-
iect, as all posterities shall blesse you and vp-
hold your names and memories so long as
the Sunne and Moone endureth: whereas
they which preferre their money before
vertue, their pleasure before honour, and
their sensuall securitie before heroicall ad-
uentures, shall perish with their money, die
with their pleasures, and be buried in euer-
lasting

The Epistle Dedicatorie.

lasting forgetfulness. The disposer of all humane actions dispose your purposes, blesse your Nauie as hee did the ships of *Salomon* which went to Ophie, and brought him home in one yeere six hundred threescore and six talents of gold. The preseruer of all men preserue your persons from all perils both by sea and land, make your goings out like an host of men triumphing for the victorie, and your commings in like an armie diuiding the spoile. And as God hath made you instruments for the inlarging of his Church militant heere vpon earth; so when the period of your life shall be finished, the same God make you members of his Church triumphant in Heauen. Amen.

From mine house at the Northend of

Sithes lane London, April 28.

Anno 1609.

Your Honours and Wor-
ships in all affectionate
well wishing,

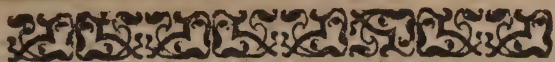
R. G.

Yours very truly

lasted for several years. The disposal of all the
in the last of the year 1790, I have
which was in O. H. and some of the
home is one of the best of the kind
and the last of the year 1790, I have
many of the year 1790, I have
each by a small land, made by
out of the year 1790, I have
victories and your company in the
the thing the people. And the God had
and you sufficient for the thing in
the Church might have been with the
when the period of your life shall be
that the same God makes your life shall be
the Church might have been with the
I am much yours at the same time
Shirley Lane London, April 1791

Your Honour and Wife
I am in all affection
well wishing

R. V.



GOOD SPEEDE TO Virginia.

Iosuah. 17. 14.

Then the children of Ioseph spake vnto Ioshua, saying, why hast thou giuē me but one lot, and one portion to inherite, seeing I am a great people? Ioshua then answered, if thou beest much people, get thee vp to the wood, and cut trees for thy selfe in the land of the Perizzites, & of the Giants, if mount Ephraim be too narrow for thee.

Then the children of Ioseph said, the Mountaine will not be inough for vs, and all the Canaanites that dwell in the low countrey, haue Charets of Iron as well as they in Bethshean, and in the townes of the same, as they in the valley of Israel.

And Ioshua spake vnto the house of Ioseph, to Ephraim, and Manasses, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

Therefore the Mountain shal be thine, for it is a wood, and thou shalt cut it downe, and the endes of it shall be thine, & thou shalt cast out the Canaanites thogh they haue Iron Charets, and though they be strong.



The heauens saith David, euen the heauens are the Lords, & so is the earth, but he hath giuen it to the children of men. Psa. 113. 16. Yet notwithstanding the fatherly prouidēce, & large bountie of God towarde man, so improuident and irrespēctiue is man, that he had rather liue like a drone, and feede vpon the fruites of other mens labors, wherunto God hath not entituled him, then looke out

Good speed to Virginia.

out and die abroad, like the *Wā* to gather the pleasures and riches of the earth, which God hath given him to enjoy: wheceupon it comes to passe, that although the Lord hath given the earth to the children of men, yet this earth which is mans fee-simple by deede of gift fro God, is the greater part of it possessed & longfully vsurped by wild beasts, and vnreasonable creatures, or by brutish sauaiges, which by reason of their godles ignorance, & blasphemous Idolatrie, are worse then those beasts which are of most wilde & sauage nature. As Ahab therfore sometimes said to his seruants, *1. King. 22. 17.* Know ye not that Ramoth Gilcad was ours, and we lay & take it not out of the hands of the King of Aram? So may man say to himselfe: The earth was mine, God gaue it me, and my posteritie, by the name of the children of men, and yet I stay & take it not out of the hands of beasts, and brutish sauaiges, which haue no interest in it, because they participate rather of the nature of beasts then men.

The Christian part of the world did plainly bewray this improuident and irrespectiue neglect of Gods prouidence and bountie. When Christopher Columbus made proffer to the Kings of England, Portugall, and Spaine, to inuest them with the most precious and richest beynes of the whole earth, neuer knowne before: but this offer was not onely reiected, but the man himself, who deserves euer to be renowned, was (of vs English especially) scorned & accounted for an idle Jonellist. Some thinke it was because of his poore apparell, and simple lookes, but surely it is rather to be imputed to the improuidency & impudencie of our Nation, which hath alwayes bzied such diffidence in vs, that we conceit no new report, bee it neuer so likely, nor beleue any thing bee it neuer so probable, before we see the effects. This hath alwayes bene reported of the English, by those

Good Speed to Virginia.

those that haue obserued the nature of nations: Bodin. lib. 5. de Repub. cap. 1. reporteth, that the English were alwayes accounted more warlike, valorous, and couragious, then the French, but the French went alwayes beyond them in prudence, and policie. And to expresse the same, he vseth the words of Ennius. *Bellipotentes sunt magis quam sapienti potentes.* And it may be that this might be reported of vs English, in those times when our Country was not pestered with multitude, nor ouercharged with swarines of people, for peate and plentie breed securitie in men: neither is it necessarie for anie man to belæue reports, though probable, nor to follow strange proiects be they neuer so likely, so long as he hath home inbred hopes to relye vpon, and assured certainties to satisfie his future expectation.

In those dayes this Kingdome was not so populous as now it is, Ciuill warres at home, and foreign wars abroad, did cut off the ouer-spreading branches of our people. Our country the yelded vnto all that were in it a surplussage of all necessities: it yelded preferment in due correspondencie, for al degrees & sorts of men. The commons of our Country lay free and open for the poore Commons to inioy, for there was room enough in the land for euery man, so that no mā needed to encroch or inclose from an other, whereby it is manifest, that in those dayes we had no great need to follow strange reports, or to seeke wilde aduentures, for seeing we had not onely sufficiencie, but an ouerflowing measure proportioned to euerie man. Religion and pietie taught vs, that seeing our lot was fallen vnto vs in a faire ground, and that we had a godly heritage, rather to be content with our owne, then either politickely or ambitionnely to vndertake vnknown enterpises, vnto which necessitie did no waye urge vs.

Good speede to Virginia.

But now God hath prospered vs with the blessings of the wombe, & with the blessings of the breasts, the sword deuoureth not abroad, neither is there any feare in our streets at home, so that we are now for multitude as the thousand of Manasses, and as the ten thousands of Ephraim, the Prince of peace hath ioyned the wood of Israel and Iudah in one tree. And therefore we may iustly say, as the children of Israel say here to Ioshua, we are a great people, and the lande is too narrow for vs: so that whatsoeuer we haue bene, now it behoues vs to be both prudent and politicke, and not to deride and reiect god profers of profitable and gainefull expectation, but rather to embrace euery occasion which hath any probabilitie in it of future hopes: And seeing there is neither preferment nor employment for all within the lists of our countrey, we might iustly be accounted as in former times, both imprudent and improuident, if we will yet sit with our armes folded in our bosomes, and not rather seek after such aduentures whereby the glory of God may be aduanced, the territories of our kingdome enlarged, our people both preferred and employed abroad, our wants supplied at home, his Maiesties customes wonderfully augmented, and the honour and renown of our Nation spread and propagated to the ends of the world. Many examples might be produced to moue vs hereunto, but because they were the practises of rude and barbarous people, they are no exemplarie precedents for christians: but forasmuch as euery example approued in the scripture, is a precept, I thought good to handle this conference betwene the tribe of Ioseph a family in the Israel of God, & Ioshua a faithfull and godly Prince ouer the whole commonwealth of Gods Israel: which to my seeming, is much like that plot which we haue now in hand for Virginia; for here the people

Good speede to Virginia.

people of Ephraim and of the halfe tribe of Manasses, are a great people, and so are we: and by reason of the multitude of their people, the land is too narrow for them; and so stands our case, whereupon they repaire to Ioshua to haue his warrant and direction to enlarge their borders, and so haue many of our Noble men of honorable minds, worthy knights, rich marchants, & diuerse other of the best dispositiō, solicited our Ioshua, and mightie Monarch, that most religious & renowned King Iames, that by his Maiesties leaue, they might vndertake the plantation of Virginia. Lastly, as Ioshua not onely giues leaue, but also a blessing to the childre of Ioseph in their enterprizes, so hath our gracious Soueraigne granted his free Charter to our people, for y^e vndertaking of their intended enterprize and aduenture, so that from this example, there is both sufficient warrant for our King to graunt his charter for the plantation of Virginia, and sufficient warrant also for our people to vndertake the same. And therefore for the better satisfying of some, and for the encouraging of all sortes of people concerning this proiect for Virginia, let vs more fully examine the particulars of this discourse betwene the children of Ioseph and Ioshua. First we gather from the text, that the cause why the children of Ioseph desired to enlarge their borders, was the multitude and greatnesse whereunto they were growne. God had blessed them according to the prophesie of Iacob, Gen. 48. 19. So y^e the portion which was first thought to be couerie and large inough for them, is now too narrowe and little for them. What should they do in this case? Should they prouide and establish lawes to hinder the increase of their people, as we reade of Hyppodamus, sometimes a law giuer among y^e Ayleians; whose example in gouernment, Aristotle in his 7. booke of Politicks and 16. chapter, and

Good speed to Virginia.

Plato in his 8. booke De legibus, haue shewne into precept and rule of policie: should they decre against building and erecting houses, limiting a certaine number and no more for euery familie in their tribe, as Phydo a mongst the Corinthians sometimes did, and as they of Paris of late enacted, taking order that old and ancient houses should be repayed, but no new edifices erected. Anno. 1548: should they haue peffered themselves with Iunates, and one household haue receiued into it two or thre families? They put none of these in practise, but with one consent they repaire to the Magistrate, they complaine that their lot is not large enough, & they shew the reason, because they are a great people.

There is nothing more dangerous for the estate of common-wealths, then when the people do increase to a greater multitude and number then may iustly parallell with the largenesse of the place and countrey: for hereupon comes oppression, and diuerse kinde of wrongs, mutinies, sedition, commotion, & rebellion, scarcitie, dearth, pouertie, and sundrie sorts of calamities, which either breed the conuersion, or euersion, of cities and common-wealths. For euē as blood though it be the best humour in the body, yet if it abound in greater quantitie then the state of the body will beare, doth indanger the bodie, & oftentimes destroyes it: so although the honour of the king be in the multitude of people, Pro. 14. 28. yet when this multitude of people increaseth to ouer great a number, the common-wealth stands subiect to many perillous inconueniences, for which cause many Nations perceyuing their people to increase aboue a due and proportionable number, they haue sent their ouerflowing multitudes abroad into other countreies and prouinces, to the ende they might preserue their owne in greater peace and prosperitie: so we see y husbandman deale with his grounds
when

Good speed to Virginia.

When they are overcharged with cattell, he remooves them from one ground to another, and so he prouideth well both for his cattel and for his ground: and so doth the maister of the bee-garden, when he sees a hie pestered with multitudes of bees, he drines y^e hie, & so reapeth a greater gaine by his ware and honie.

And hereupon many states-men haue thought nothing more profitable for populous common-wealths, then to haue forreigne and externe warres, to the ende that thereby the superfluous branches might be cut off. This was the cause why Scipio when he had conquered Carthage, would not haue it utterly ruined, least saith he, the Romains hauing no warres abroad, moue ciuill warres amongst themselves at home: others seeing the multitude of their people increase, haue planted Colonies with them, others haue banished them into remote countries: and the children of Ioseph here being pestered with multitude come to Ioshua to be directed and relieved. This should teach vs of this kingdome and countrey, prudence and prouidence, the Lord hath blessed vs, and we are growne to be a great people, so that one lot is not sufficient for vs: Our multitudes like too much blood in the body, do infect our countrey with plague and pouertie, our land hath brought forth, but it hath not milke sufficient in the breast thereof to nourish all those children which it hath brought forth, it affordeth neither employment nor preferment for those that depend vpon it: And hereupon it is, that many seruiceable men giue themselves to lewd courses, as to robbing by the high way, theft, & cosoning, sharking vpon the land, piracie vpon the Sea, and so are cut off by shamefull and untimely death: others liue prophanely, riotously, and idely, to the great dishonour of Almighty God, the detriment of the commonwealth. Now our case stand-
ding

Good speed to Virginia.

Doing thus that behoueth euery one to deuise a remedie
for this misery: When there was no bread in Chanaā,
Iacob and his familie sought into Egypt for corne to
relieue themselves. And Iacob seeing his sonnes desti-
tute of counsel in that extremity, did sharply repprehend
them for y^e dissolute managing of their present estate,
saying: Why gaze ye one vpon another? Behold, I haue
heard there is food in Egypt, get ye down thither, and
buy vs food thence, that we may liue. Euen so may it
be said to a companie of people in this land, which doe
nothing but gaze one vpon another, destitute of coun-
sell, aduise, and meanes, how to prouide iustly and
honestly for their maintenaunce. They heare of ho-
nourable proiects abroade, they heare of employment
and preferment, they heare of plentie and abundance
of many good things, of which a fruitful country large-
ly makes offer vnto them: they heare of gaine and pro-
fit both to them and their posteritie, they heare many
honourable men, many worthy wise men, many va-
liant and courageous men, many rich and wealthy
men, aduenture their persons, their money, their ships,
towards the accomplishing of so godly and memo-
rable a designe, and yet they sit still following their intem-
perancie, incontinencie, and other their luxurious
and riotous courses, to the high dishonour of almighty
God, to the great hurt of the common-wealth, and
to their own euerlasting shame and ignomie. If an ho-
nourable death were set before a vertuous minde, it
would chuse rather to die heroically, then liue oppro-
briously. What then shall we thinke of those persons,
who hauing an honourable life set before them, doe yet
chuse rather to liue in idlenesse, dishonestie & obsceni-
tie: surely they are of degenerate and dunghill mindes,
neither are they worthy to be nourished in the bosome
of a wel governed common-wealth. It was for euer a
blemish

Good Speed to Virginia.

blemish to the honour and credit of Vlties, because he feigned himselfe mad, and sowed salt in stead of cozne in his field, onely that by such a shift he might keepe himselfe at home, and not go with the Grecians to the Siege of Troy. So let perpetuall shame and dishonour attend vpon all those, which doting vpon their wealth, or suffeting vpon their pleasures, finde delaies and deuise shifts, either to saue their purses, or their persons, from such honourable and profitable designments, as offer probable likelyhoods of future good to this our countrey or common-wealth.

Thus we haue heard the dutie of the people which is prudently and prouidently to consult with the magistrates, concerning the disburdening, and discharging of such vnnecessarie multitudes as pester a commonwealth, and also to further such enterprises either with their purses or their persons as make to the same ende. Now in next place, we are to note the direction of Iosua, vpon the aforesaide complaint of the childezen of Ioseph, which is to enlarge their territories, and dilate their borders, by destroying Gods enemies the Perizzites, and Giants, which inhabited the valleges, bordering vpon mount Ephraim, which were most abominable Idolaters, and had no knowledge of the true and onely God: from whence we may learne, how odious those people are, in the sight of God, which hauing no knowledge of him and his worship, giue that honour to the insensible and vnreasonable creature, which is onely due to the omnipotent and almightie Creator. For this cause hath almightie God, ouerthrowne the mightiest Monarchies in the world, for this cause did hee disperse his owne Israel among the Nations, & neuer vouchsafed them to returne againe into their owne land. David by way of prophetic, both promise a blessing to those
C that

Good speed to Virginia.

that shall take the children of the Idolatrous Babylonians and dash them against the stones, and they that haue taken armes against such people, are said to fight the Lords battells. Saul had his kingdome rent from him and his posteritie, because he spared Agag, that Idolatrous king of the Amalechites, whom God would not haue spared: so acceptable a seruice is it to destroy Idolaters whom God hateth, but forasmuch as God doth not delight in blood, but rather that a sinner should conuert and liue, agreeable vnto which, is that speech of our Saviour Christ in the Gospell, There is ioy in heauen ouer one sinner that repenteth. It is far more commendable, and out of doubt more acceptable vnto God, to reclaime an Idolater, vnles we haue a speciall commaundement of God to the contrarie, as Saul had then to destroy him, to win him to the faith, then to depriue him of life, and to bring him to the knowledge of God, & whom he hath sent Christ Iesus: rather then to kill them in their ignorance, and so to bring them into danger both of bodie and soule, for they that turne many vnto righteousness shall shine as the starres for euermore. Dan. 12. 3. Paul calls those whom he had won to the faith of Christ, his crowne, his ioy, his glorie. 1. Thessa. 2. 19. 20. As though they were the matter of his ioy, of his crowne, and of his glorie. Happie therefore is he that hath an hand in turning any vnto God. And he that will finde delate whereby so gracious a worke may be hindered, is not with God, but against God, forasmuch as he hinders the building vp of the kingdome of God.

And surely so desirous is man of ciuill societie by nature, that he easily yelds to discipline and government,

Good speed to Virginia.

ment, if he see any reasonable motiue to induce him to the same. For we read of certaine people in Africa, inhabiting the mountaine Magnan, which oftentimes do constrainne straungers which trauell that way, to take the gouernment of them, and to impose lawes vnto them, whereby they may be iustly and orderly gouerned: and many Nations willingly submitted themselves to the subiection of the Romanes, being allured thereunto by Iustice, equitie, clemencie, and vpright dealing of the Romaine captaines: for it is not the nature of men, but the education of men, which make them barbarous and vnciuill, and therefore chaunge the education of men, and you shall see that their nature will be greatly rectified and corrected: seeing therefore men by nature so easily yelde to discipline and gouernment vpon any reasonable shewe of bettering their fortunes, it is euerie mans dutie to trauell both by sea and land, and to venture either with his person or with his purse, to bring the barbarous and sauage people to a ciuill and Christian kinde of gouernment, vnder which they may learne how to liue holily, iustly, and soberly in this world, and to apprehend the meanes to saue their soules in the world to come, rather then to destroy them, or utterly to rote them out: for a wise man, but much more a Christian, ought to trie all meanes before they undertake warre: diuastation and depopulation ought to be the last thing which Christians should put in practise, yet so far as much as euerie example in the scripture as I saide is a precept, we are warranted by this direction of Ioshua, to destroy wilfull and conuicted Idolaters, rather then to let them liue, if by no other meanes they can be reclaimed.

Good Speed to Virginia.

The report goeth, that in Virginia the people are
sauage and incredibly rude, they worship the diuell,
offer their young children in sacrifice vnto him, wan-
der by and poisme like beasts, and in mannets and
conditions, differ very litle from beasts, hauing no
Art, no science, no trade, to imploy themselves, or giue
themselves vnto, yet by nature louing and gentle, and
desirous to embrace a better condition. Oh how happy
were that man which could reduce this people from
brutishnes, to ciuilitie, to religion, to Christianitie, to
the sauing of their soules: happy is that man and blest
of God, whom God hath endued, either with meanes
or will to attempt this busines, but farre be it from
the nature of the English, to exercise any bloudie cru-
eltie amongst these people: farre be it from the hearts
of the English, to giue them occasion, that the holy
name of God, should be dishonoured among the Infid-
els, or that in the plantation of that continent, they
should giue any cause to the world, to say that they
sought the wealth of that countrie aboue or before the
glorie of God, and the propagation of his kingdome.
I remember the practise of Christopher Collombus,
in which he vsed amongst the west Indians, to perswade
them to receiue his Spaniards to societie and com-
merce, which was, he obserued that they were super-
stitiously giuen to worship the Moone, & by the skill he
had in Astronomie, he foresaw that within thre daies
the Moone should be eclipsed: wherupon he called them
together, and told them, that he had often vsed his
best meanes, to bring them to a ciuill, and friendly
conuerse with strangers, but they would not har-
den vnto him, and therefore in the presence of
them

Good speede to Virginia.

them all, he called vpon the *Moone* to reuenge such a barbarous people, which denied strangers to conuerse, and commietee with them: within three dayes after the *Moone* was much darkened by reason of the Eclipse, which when the Indians saw, they thought the *Moone* to be angrie with them, & fearing some plague would proceede from her displeasure, they were easily induced to doe whatsoeuer Columbus would haue them. In like maner should all men vse their wits in the first place, and weapons should allwayes be the last meanes in all our projects. And therefore although the children of *Ioseph* haue an expresse commaundement here in this place, to destroy those Idolaters, and possesse their land, yet forasmuch as we haue no precept but by example, we must first trie all means before weapons, and when we take them into our hands, necessitie of preserving our owne liues, must rather moue vs to destroy the enemyes of God, then either ambition, or greedinesse of gaine, or crueltie, or anie priuate respect whatsoeuer.

Now the third thing which we are to obserue in this entercourse of wordes betwene the children of *Ioseph* and *Iosua*, is the delays which the people vse, and the excuses which they feigne, which seeme to import an impossibilitie, in the vndertaking of *Iosuas* direction. And their delays are, that the Chanaanites were strong and well prouided of warlike munition, both for their owne defence, and also for the defence of those which would vndertake to supplant or inuade them, they had yron Charets, & such like muniments of warre, so that it stode not with wisdome to make an inuasion, with likelihoode to make a conquest of them. This is the nature of madde and earthly spirits, to find delays, and forge excuses in matters of least difficultie: *Man sayeth*, A Lion is without, I shall be

Good speed to Virginia.

slaine in the streete. *Prou. 22. 13.* What standers did the ten spies bring vpon the land of Canaan, which standers the Israelites made good grounds for their retuning back into Egypt, & thought them lawfull excuses for them to murmur against Moses & Aaron. Hanniba had much ado to bring his Carthagenians into Italy, they alledged the tediousnesse of the voyage, and the incredible passage of y^e Alpes. The reade of Caligula, sometimes Emperour of Rome, that he on a time condemned a certain Citizens son of Rome to be executed, & he sent for his father to see his sonnes execution. The father to excuse his absence, feigned himselfe to be sick, whereupon the Emperour sent him his brother, & by that meanes toke away from him all colour of excuse. This perplext father had good cause to find delayes to keep him at home: but they that forge cauills, to withdraue themselves from such attempts whereby God may be honored, the maiestie and royaltie of their King aduanced, the common wealth enriched, and posteritie provided for, would not be drawne to these attempts in Caligulaes brother, for that is too easie meanes to draw on such backward spirits, neither would I haue them punished for their delayes, as Tullus Hostilius sometimes punished Metius Suffetius for his delayes: but I would some Diomedes would find out a meanes to drawe them on to this enterprize, by discouering their dylties and excuses; for all that they can alleage for their backwardnesse, is most idle and frivolous.

The first obiection is, by what right or warrant we can enter into the land of these Sauages, take away their rightfull inheritance from them, and plant our selues in their places, being vnwrought or vnprovoked by them. Some affirme, and it is likely to be true, that these Sauages haue no particlar proprietie in any

Good speed to Virginia!

any part or parcell of that Countrey, but only a generallic residence there, as wild beasts haue in the Forrest, for they range and wander by and doo the Countrey, without any law or gouernment, being led only by their owne lusts and sensualitie, there is not *metum & timor* amongst them: so that if the whole lande should bee taken from them, there is not a man that can complaine of any particular wrong done vnto him.

But the answer to the foresaid obiection is, that there is no intendment to take away from them by force that rightfull inheritaunce which they haue in that Countrey; for they are willing to entertaine vs, and haue offered to yelde into our handes on reasonable conditions, more lande then we shall be able this long time to plant and manure: and out of all question vppon easie composition with them, wee may haue as much of their Countrey yeeled vnto vs, by lawfull graunt from them, as wee can or will desire, so that wee goe to liue peaceable amongst them, and not to supplant them: wee desire not, neither doe wee intend to take anie thing from them, *ex pacto & iure federis*: but to compound with them for that wee shall haue of them: and surely except succession and election, there cannot bee a more lawfull entrance to a kingdome then this of ours.

Moreouer, all Politicians doe with one consent, holde and maintaine, that a Christian King may lawfullie make warre vppon barbarous and Sauage people, and such as liue vnder no lawfull or warrantable gouernment, and may make a conquest of them, so that the warre bee undertaken to this ende, to reclaine and reduce those Sauages from their barbarous kinde of life,
and

Good speed to Virginia.

and from their brutish and ferine manners, to humanitie, pietie, and honestie. Lip. lib. 5. pol. ca. 8. Calman. in pol. cap. 8. Keckerm. lib. 7. pol. pag. 124. And Lipsius allegeth Saint Augultine for proſe hereof, whose wordes are these: *Qui licentia iniquitatis eripitur, utiliter vincitur.* Those people are vanquished to their vnspeakeable profite and gaine, which by conquest are abridged of the libertie, sinne and impietie. And the same Saint Augultine hath an other golden saying to this purpose. *Apud veros Dei cultores etiam illa bella peccata non sunt qua non cupiditate & crudelitate sed pacis studio geruntur, ut mali coerceantur, & boni subleuentur:* Amongest the true worshippers of **G D D**, euen that warre is lawfull which is vndertaken, not for couetousnesse and crueltie, but for peace and vnities sake: so that lewde and wicked men may thereby be suppressed, and good men maintained and relieued: whereby we see, that both in the opinion of Polititians, and also by the iudgement of Augultine himselfe, we might lawfully make warre vppon the Sauages of Virginia our proiect, hauing the endes aforesaid. And therefore let euery man that is so will be an aduenturer in this plantation, examine his whole heart, and if hee finde that hee is drawne to partake in this businesse, to drawe the Sauages from their barbarous kinde of life, to a more ciuill, honest, and Christian kinde of life, let him not doubt of the lawfulnessse of it, but let him cheerefully and liberally put his helping hand to this businesse.

Secondly, they reason of the future events by those that are already past. And seeing it is about twentie yeares agoe since this attempt was begun, and yet no good hath come of it, nor little hope of any, they holde it an vniused course to set the same attempt on

Good speed to Virginia.

an soke againe: which obiection of theirs is very sufficientlie answered in that booke intituled Noua Britannia. And indeed most childish is this obiection, for neither was the end of the first attempt the same, with the end of this, nor the meanes, nor the managing of the meanes of this attempt semblable with the former, and therefore in all likelihood the event of this cannot be iudged by the event of the former.

Their second obiection is, that this age will see no profit of this plantatib. Which obiection admit it were true, yet it is too brutish, and betwixes their neglect and incurious respect of posteritie: we are not bozne like beasts for our selues, and the time present only, but besides many other things which may challenge an interest and right in vs: posteritie and the age yet ensuing haue not the least part in our life & labours. What benefit or comfort should we haue enjoyed in the things of this world, if our forefathers had not provided better for vs, and bin more carefully respectiue of posteritie then for themselves: We sow, we set, we plant, we build, not so much for our selues as for posteritie; we practise the workes of Godlines in this life, yet shall we not see the end of our hope before wee enjoy it in the world to come: It is a blessed thing to be blessed of posteritie. It was the rejoycing of the Virgine Marie, that from thenceforth all generations should call her blessed. They that do not provide for eternitie, can haue no assured hope of eternitie, and they which onely are for themselves, shall die in themselves, and shall not haue a name among posteritie, their roofes shall bee dyed vp beneath, and aboue shall their branch bee cut downe, their remembrance shall perish from the earth, and they shall haue no name in the streete, Iob 18. 16. 17. But the remembrance which a good man leaues behind him, is like the composition of the perfume that is made by the Art of the Apothecary; it is sweet as home in all mouthes, and as musicke at a banquet of wine: let it not grieve thee therefore to plant and

Good speede to Virginia.

build for posteritie, for the memorie of the just shall be blessed, but the name of the wicked shall rot. *Prov. 10. 7.*

Others object the continuall charges which will prooue in their opinion very heauie and burdensome to those that shall undertake the said Plantation. These like the dog in the manger, neither eate hay themselves, neither will they suffer the Oxe y would. They neuer think any charges too much that may any way increase their owne priuate estate. They haue thousands to bestow about the ingrossing of a commodity, or vpon a mortgage, or to take their Neighbours house ouer his head, or to lend vpon vsurie: but if it come to a publicke good, they grone vnder the least burden of charges that can bee required of them. These men would bee vsed like sponges, they must be squeezed, seeing they drinke vp all, and will yeeld to nothing, though it concerne the common good neuer so greatly. But it is demonstratiuely prooued in Noua Britannia, that the charges about this Plantation will be nothing, in comparison of the benefit that will grow thereof. And what notable thing I pray you can be brought to passe without charges: The things of this world are appointed vnto man with such conditions as there may no profit accrete vnto him without paine, nor no gaine without charge: Hiel will build Iericho, though the foundation of it cost him his eldest sonne, & the setting vp of the gates cost him his youngest sonne: Haman will haue his wicked desire vpon the Jewes, though it cost him ten thousand talents; So little doe the wicked respect charges about the effecting of their malicious, or vaine glorious attempts, condemning those that professe pietie and religion, which for saving charges, neglect, and often times suffer most honozable and profitable projects to faile and fall to the ground. Without question bee that saues his mony, where Gods glory is to bee aduanced, Christian religion propagated and planted, the good of the Commonwealth increased, and the glorious renowne of the King enlarged, & subject to the curse of Si-
mon

Good speed to Virginia.

mon Magus, his monie and he are in danger to perishe together. Let none therefore find delates, or faire excuses to withhold them from this imployment for Virginia, seeing every opposition against it is an opposition against God, the King, the Church, and the Commonwealth.

Now in the last place let vs heare the answer of Ioshua to the excuses of the children of Ioseph, and his answer is an exhortation, that in stead of delates they would vse Art and industrie in this enterprise which they were to undertake: Art in cutting downe the trees and making the Countrie champion; Industrie by taking paines to conquer and cast out those Idolatrous Cananites, & to plant themselves in their places. From whence we are to gather, that for this present businesse of plantation in Virginia, there must bee speciall choise and care had of such persons as shall be sent thither. Nature hath emptied her selfe in bestowing her richest treasures vpon that Countrie; so that if Art and industrie be vsed, as helpes to Nature, it is likely to procure the happyest attempt that euer was undertaken by the English. And soasmuch as of all humane Artes Political gouernment is the chiefest, there must be a speciall care in the Magistrate how to carry himselfe in his place and order: for herein consists the vertue maine matter of the successe of this businesse. As therefore the Magistrate hath the eminencie of dignitie conferred vpon him by his Prince, so must he furnish himselfe with eminencie of vertue: for he shal the better containe others within the bounds and limits of honestie and godlinesse, if he first be able to containe himselfe. *Mala anima male imperat, Plato: 1. de legibus.* A Magistrate therefore must haue a good conscience towards God, and he must also haue a louing affection towards those ouer whom hee hath the gouernment. Concerning the conscience that a Magistrate must carrie towards God, he must so watch ouer himselfe, that at no time he burst forth into any notorious vice, nor suffer himselfe to be stained with the imputation of any

Good speed to Virginia.

enormious crime; for the vices of men are holden so much the greater, by how much greater the Paiteſtie is of the partie delinquent: the blemishes of Princes are deformities, and diminutive sins in the, are sins of the highest nature. Again, he that is in place of government must know that his example preuailes much with those y are vnder his gouernment, so that he shall rule his subjects better by his good example of life, then by all the lawes and statutes that hee can make. Lastly, a Magistrate must know that the moderne times doe not onely behold him, but that he is subject also to the view of succeeding posteritie; and therefore Tacitus doth aduise Princes, lib. 4. Ann. to beware by all meanes that they giue no occasion to Chroniclers to publish their leaud and wicked actions. Concerning his louing affection towards his subjects, his first care must be that he alwaies seeke the publike good of his subjects aboue his owne private profit: to which purpose the Emperour Adrian was wont to say, *le se rempublicam gesturum vt sciret populi rem esse, non propriam.* The example of Alexander the Great is most memorabable for this purpose, who leading his souldiers through the drye and wide places of India, had almost lost his whole armie for water. At the last one of his souldiers found out the riuer Drus, & brought the living water to quench his thirst: but the living powdered the water vpon the ground before all his souldiers, and would not drinke it, speaking these words: *Ego bibam & reliqui sitient*: and when he and his whole armie came to the riuer, hee would not drinke before all his souldiers had quenched their thirst: giuing thereby all Princes to vnderstand, that they should provide for the good of their people before their owne good. Thus in conscience towards God, and in affection towards his subjects ought a Prince to stand affected. And if he stand so affected he will punish such as are vild and vicious, and he will aduance such as are vertuous and well disposed; he will encourage the painfull and industrious,

and

Good speed to Virginia.

and he will correct the idle and dissolute; he will establish true religion, and he will repress heresies and schismes; he will releue the weake and impotent, and he will suppress the mutinous and insolent; so that God will giue a blessing, & al things wil prosper vnder his gouernment.

And for as much as no policie can stand long without religion, a chiefe care must be had of sufficient, honest, & sober minded Ministers to teach and instruct the people both by their life and doctrine in their dutie to God, and obedience to their rulers. When the Tribe of Dan went to plant themselves in Lash, they took a Leuite with them to bee a father and a Priest vnto them: Micah thought that the Lord would be better vnto him because he had a priest in his house. Neither doe I ever reade of any that euer attained vnto any gouernment of what religion soeuer they were, but their first care was to prouide fit persons which might teach the people religion and diuine worship; and therefore if this plantation should bee vnder taken without this care, there were small hope of any good successe to come thereof. And as the Minister being a subiect must yeeld his obedience to the Magistrate, so the Magistrate must bee carefull to yeeld him countenance to keepe him from neglect, and maintenance to incourage him in his ministry. And it must be specially to be seene of the Ministers that they resist Poperie; for as it doth infect the mind with error, so it doth infect the manners of men with disloyaltie and treachery: and lastly they must labour to preserve the vnitie of the spirit in the bond of peace; for if they once farre, or dissent among themselves, they open a gappe to schisme and contempt of religion. Policie thus establishing religion, and religion guiding policie; prouision must be made of men furnished with Arts and trades most necessarie for this busines: Artificers and tradesmen must be nourished and cherished, for without Artificers and tradesmen a common wealth cannot flourish nor endure: and therefore the Magistrate must specially

Good speed to Virginia.

regard them and respect them, and they must so carrie themselves that they may be respected and cherished of the Magistrate. It is required at their hands that they be faithfull, painefull, and honest in their callings; for if they be thus qualified, the countrie it selfe will make them rich. Every trade hath his mystery, which is for the most part grounded vpon deceit and fraude: but seeing the beginning of a common-wealth is now attempted, the foundation must not bee laid vpon fraud and deceit, for there can no good end be expected of an euill beginning. It is required likewise that they be painefull in their trades, or else the commonwealth can haue little vse or comfort of them. And here our English tradesmen and Artificers are to be aduised that they be warie in taking the Sauages to bee apprentices to teach them their trade, seeing there be meanes of imployment sufficient besides to set many thousands on worke; and therefore not necessarie as yet to instruct them in our trades and mysteries.

Besides all this, industrie must be also added to helpe Arte and Nature, so that such as haue no professed artes and trades, must painefully imploy themselves in some labour or other, to the furthering of this Plantation: a Drone will in short space deuoure more honny than the Bee can gather in a long time, and therefore the Magistrate must correct with al sharpenesse of discipline, those vnhyristie and vnprofitable Drones, which liue idly: for there is a law giuen to the sonnes of Adam to labour, and to the daughters of Eue, with the sweate of their browes to get their liuing, and therefore it is an Evangelicall precept that they which will not labour must not eate. In Iobs time there was a very strict order taken for such as liued idly, Job 30.5. They were chased forth from among men, and euery one shewred at them as at a cheefe: and surely such an order must bee taken with those that will not liue painefully in Virginia, the rather because meate and drinke, and such other necessaries

rie

Good speed to Virginia.

rich supplies of Iueliehoode will be very precious there a while; and therefore order had more neede be taken, that such prouision be not consumed by vnseruiceable loytering companions.

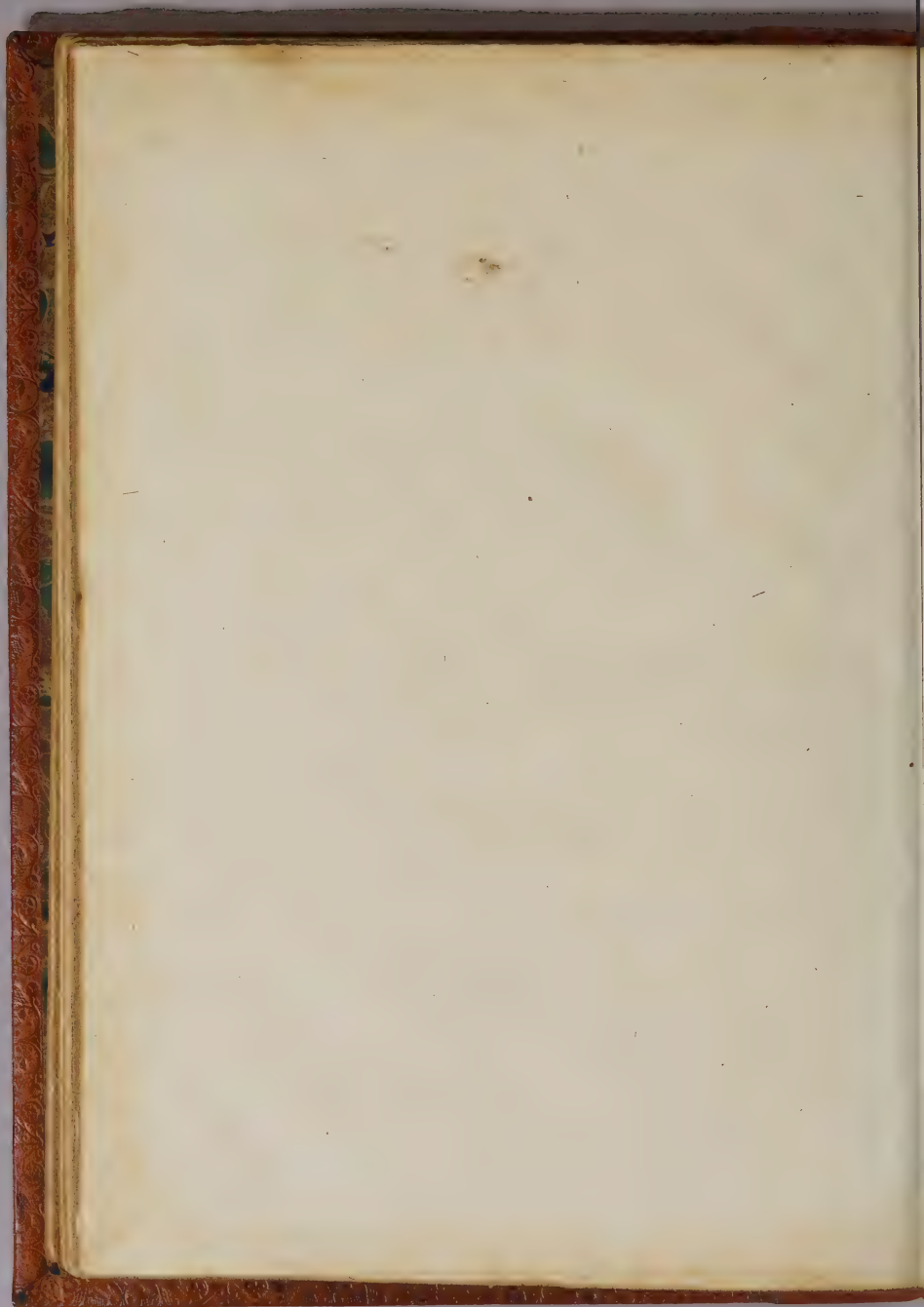
Lastly, all degrees and sorts of people which haue prepared themselves for this Plantation must be admonished to preserve vnitie, loue and concord amongst themselves: for by concord small things increase and growe to great things, but by discord great things soone come to nothing. Agefilaus being demanded why the Citie of Sparta was not compassed about with walles for the better defence and safety of the Citie, he shewed vnto the demandant, the Citizens and Souldiers of Sparta, all of them liuing and agreeing together in firme concord and vnitie; these, saith Agefilaus, are the walles of Sparta: and out of question so it is; concord and good agreement amongst coinhabitants is a more sure defence than walles or Castles, or any other warlike munition whatsoeuer. Wherefore if any mutinous or scditionous person dare adventure to moue any matter which may tend to the breach of concord and vnitie, he is presently to be suppressed as a most dangerous enemy to the State and gouernement there established. Now all these particulars being already not onely concluded vpon, but also prouided for by the godly care of the counsell and Adventurers of Virginia: I haue presumed onely to aduise, being out of doubt that they will be as carefully performed, as they are already wisely and religiously determined. And thus far haue I presumed in my loue to the Adventurers, and liking to the enterprisse, to deale in this businesse, praying as much good successe to them and it, as their owne hearts can desire hoping to see their expectation satisfied, and the glorie of England as much increased by this their honorable attempt, as euer was the Romane Empire by the enterprisses of her greatest Emperours, forrowning with my selfe that I am not able neither in person nor purse to be a partaker in the businesse.

FINIS.

God's Word

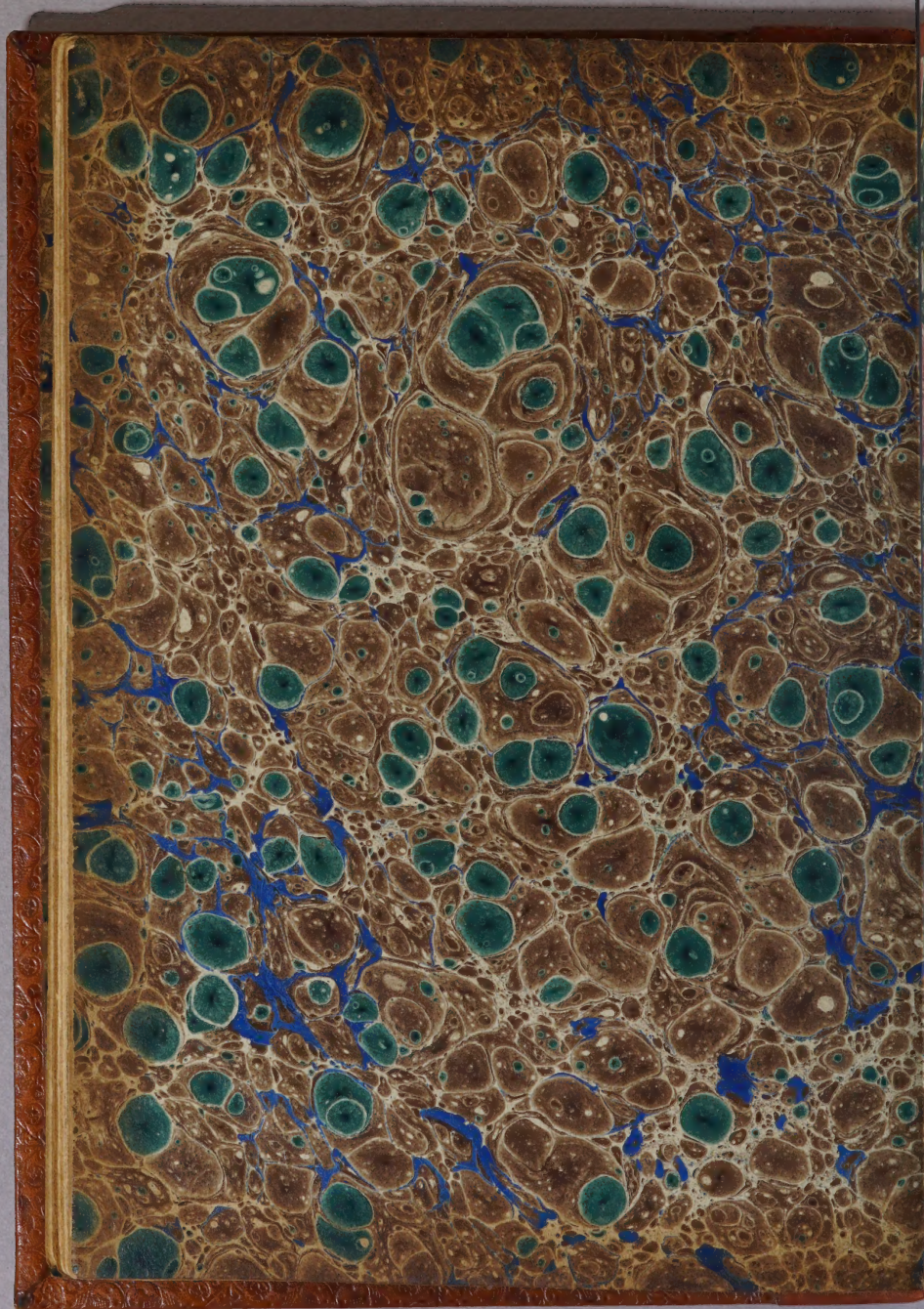
The first of these is the word of God, which is the foundation of all knowledge and wisdom. It is the word of God that gives us life and hope, and it is the word of God that we must believe in and follow. The second is the word of man, which is the word of the flesh and the world, and it is the word of man that we must not believe in and follow. The third is the word of the devil, which is the word of the serpent and the enemy, and it is the word of the devil that we must not believe in and follow. The fourth is the word of the angels, which is the word of the heavenly hosts, and it is the word of the angels that we must believe in and follow. The fifth is the word of the saints, which is the word of the holy ones, and it is the word of the saints that we must believe in and follow. The sixth is the word of the prophets, which is the word of the seers and the messengers, and it is the word of the prophets that we must believe in and follow. The seventh is the word of the kings, which is the word of the rulers and the leaders, and it is the word of the kings that we must believe in and follow. The eighth is the word of the people, which is the word of the common folk and the masses, and it is the word of the people that we must believe in and follow. The ninth is the word of the beasts, which is the word of the animals and the creatures, and it is the word of the beasts that we must believe in and follow. The tenth is the word of the plants, which is the word of the trees and the herbs, and it is the word of the plants that we must believe in and follow. The eleventh is the word of the stones, which is the word of the rocks and the minerals, and it is the word of the stones that we must believe in and follow. The twelfth is the word of the elements, which is the word of the fire and the water, and it is the word of the elements that we must believe in and follow. The thirteenth is the word of the powers, which is the word of the spirits and the forces, and it is the word of the powers that we must believe in and follow. The fourteenth is the word of the mysteries, which is the word of the secrets and the hidden things, and it is the word of the mysteries that we must believe in and follow. The fifteenth is the word of the wonders, which is the word of the miracles and the signs, and it is the word of the wonders that we must believe in and follow. The sixteenth is the word of the marvels, which is the word of the wonders and the wonders, and it is the word of the marvels that we must believe in and follow. The seventeenth is the word of the wonders, which is the word of the miracles and the signs, and it is the word of the wonders that we must believe in and follow. The eighteenth is the word of the marvels, which is the word of the wonders and the wonders, and it is the word of the marvels that we must believe in and follow. The nineteenth is the word of the wonders, which is the word of the miracles and the signs, and it is the word of the wonders that we must believe in and follow. The twentieth is the word of the marvels, which is the word of the wonders and the wonders, and it is the word of the marvels that we must believe in and follow.

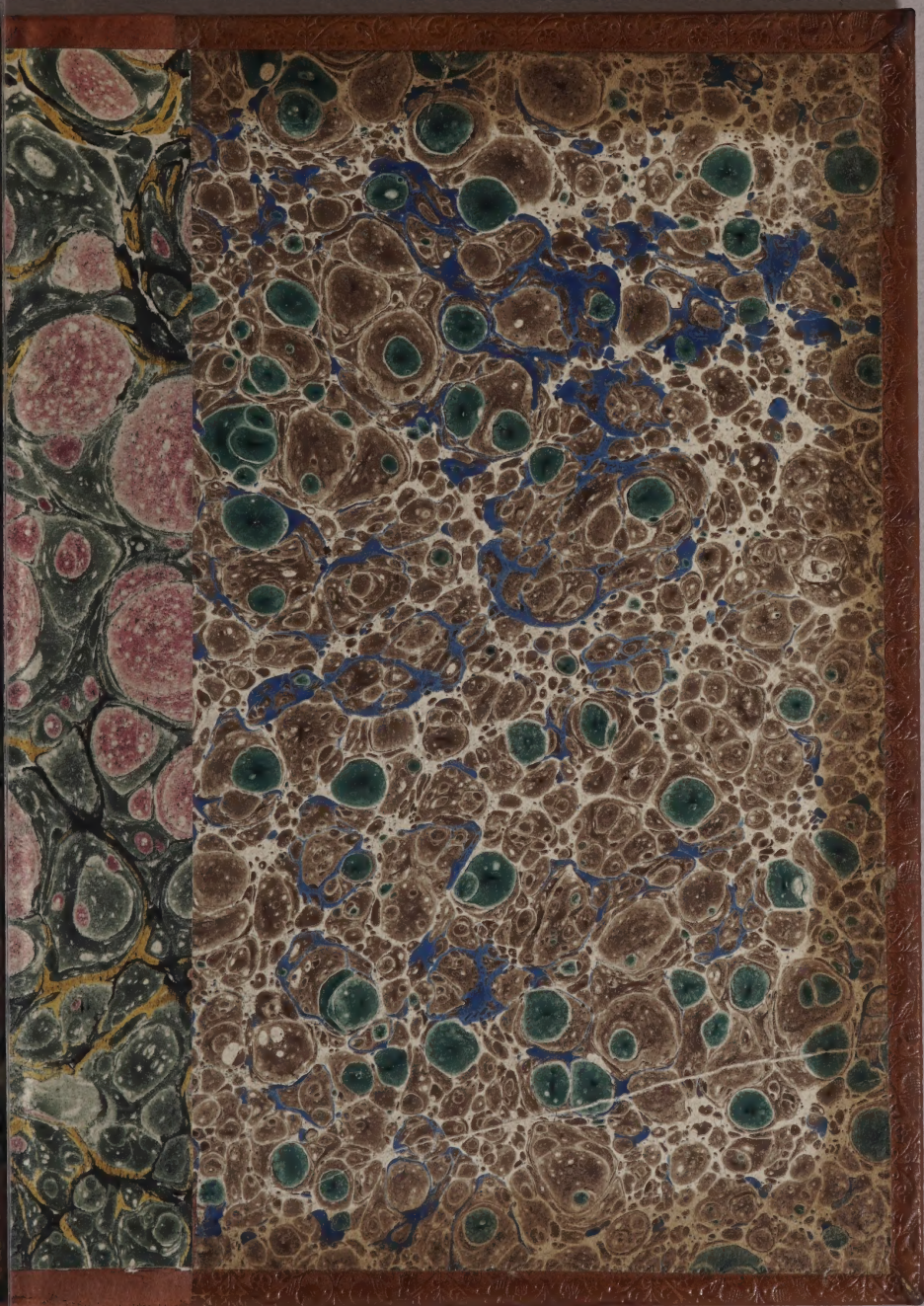




DA 609

G 781 g







HT